German comes fourth, with 900,000 German-speaking Jews. By the separation of Alsace-Lorraine and the Prussian Eastern provinces from Germany, and by the increased use of local languages in territories formerly belonging to Austria-Hungary (Czechoslovakia, Bukovina, etc.), between 1900 and 1930 the number of German-speaking Jews has decreased by 350,000. Russian is spoken by only 800,000 Jews, Arabic (in North Africa and Western Asia) and Turkish by 600,000, Magyar by 500,000, and Spaniole, French, and Roumanian by 300,000 Jews each.

(6) DISCARDING OF JEWISH NAMES

With the Jewish language Jewish names were gradually discarded. Frequently the name of a Jew sums up his history or that of his ancestors, relates their descent, profession, and wanderings. Up to the end of the eighteenth century there were few fixed family-names among the Ashkenazim. It was much rather the rule for a person to add his patronymic to his first name, both of which were usually taken from the Bible; for example: Moses ben Jacob means Moses son of Jacob—in English Moses Jacobs, or in German Moses Jacobsohn. Among the Oriental Jews the use of Biblical names in this form is still common. In order to

avoid mistakes in the case of the inhabitants of large communities bearing the same name, the Ashkenazim adopted the custom of adding some special designation to their names. This mark was derived from the bearer's character, profession, domicile, or, in the case of newcomers, from their place of origin, and was then often passed on from father to children—thus Sandier (shoemaker), from the Hebrew *sandlar;* Goldschmidt (German for Goldsmith), etc.

Towards the end of the eighteenth century the outlook of enlightened Christians, which eventually led to the emancipation of the Jews, aimed, in the widest sense, at